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A
Sacred Panegyrick,
OR A
SERMON
OF
THANKSGIVING,

Preached to the two Houses of Parliament, His
Excellency the Earl of *Essex*, the Lord Major, Court
of Aldermen, and Common Councillor of the City of
LONDON, the Reverend Assembly of Divines, and
Commissioners from the Church of Scotland.

Vpon occasion of their Solemn Feasting, to testifie
their thankfullnes to God, and union and concord
one with another, after so many Designes to di-
vide them, and thereby ruine the Kingdome,

1594-1655 January 18. 1643.

By *Stephen Marshall*, B. D. Minister of Gods Word
at Finching-field in *Essex*.

Published by Order of the Lords and Commons.

PSALME 133. 1.

Behold, how good and how pleasant it is for Brethren to dwell together in unity.
Psalm 144. 15. Happy is that People that is in such a case: Yea, happy is
that People, whose God is the Lord.

London, Printed for *Stephen Bowtell*, and are to be sold at
his Shop at the sign of the Bible in *Popes-head-alley*. 1644.

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TO THE
RIGHT HONOURABLE
The Lords and Commons Assembled
in Parliament; His Excellency the Earle of
Essex, with the rest of the Noble and Worthy
Commanders: The Right Honourable the
Lord Major, the Court of Aldermen, and
Common Councell of the City of London:
The Reverend Assembly of Divines: The
Honourable and Reverend Commissio-
ners from the Church of
SCOTLAND.

THis worke was too high for me, but as its now done
by so weake an hand, is too low, for so many iudicious
eyes with any favourable respect to look down vpon: But
our own Children, though lesse beautifull, we can behold with
Love; and even stoope to take them by the hand, that wee may
uphold and lead them, that cannot goe or stand by themselves:
Such a weakling is this, that is now before you, the defects
and weakneses whereof, I acknowledge are mine, but the
Birth is Gods, and yours; to him I humbly present it, for
his blessing; and to you, for your acceptance and helpe, that
it may better goe abroad; whilst all shall know, that it is
yours more then mine, and therefore to bee disposed of rather

A 2

by

417408

The Epistle Dedicatory.

by you, then by my selfe. By your Command, (for so I interpret all your requests to me) it was Preached, and is now Published; and this with the more boldnesse, because with some confidence, that it will passe the better without others censure, because it hath already passed your scrutiny with allowance and acceptance. But whatever the los of it in that kind shall be, it will be abundant satisfaction to me, if the main end be attained by it, which by you and me was intended in it; viz: the help of our selves and all, the more to adore the infinite Wisdome, and power, and goodnesse of our God, who can make light to shine out of darknesse; discords intended by enemies, to make up our more harmonious consent, and divisions of tongues that scatter the builders of Babel, to help up the more compact building of his Church. Hee once turned the day of his peoples griefes and feares to the quite contrary, so that they had then joy and gladnesse, a Feast, and a good day, insomuch that many of the people of the Land became Jewes for the feare of the Jewes fell upon them. Now hee that hath wrought for us the like turne of things, be pleased in mercy to worke a greater turne in all our Enemies hearts, that so now and ever, our Lord Iesus may appeare to be the wonderfull Counsellor, the mighty God, the everlasting Father, whilst thus, the Prince of his Peoples Peace: So prayeth,

Hh and Your most Unworthy Servant.

STEPHEN MARSHALL.

2 Cor. 4. 6.

Gen. I I.
Acts 2.

Ester 8. ult.
9. 1.



THE P R E F A C E

to the Sermon.

Right Honourable and Beloved in the Lord,
this day is a day purposely set apart for *feasting*; and it is like one of the *Lords feasts*, *Lev. 23.2.*
where you have a *feast and a holy Convocation*: And you are first met here to feast your
soules with the fat things of Gods house, with a feast of fat things full of marrow, and wine on the lees well refined: *Esa. 25.6.*
and afterward to feast your *bodies*, with the fat things of the land, and the sea, both plenty and dainty. But if you please you may first feast your *eyes*; doe but behold the face of this Assembly, I dare say it will be one of the excellentest feasts that ever your eyes were refreshed with: Here in this Assembly you may first see the *two Houses of Parliament*, the Honourable Lords and Commons, after thus many yeares wrastring with extreme difficulties, in their endeavouring to preserve an undone Kingdome, and to purge and reforme a back-sliding and a polluted Church, you may behold them still not only
B preserved

preserved from so many treacherous designs, secret treasons, and open violences, but as resolved as ever cheerfully to goe on with this great worke, which God hath put into their hands. Here you may also see *his Excellency* (my most honoured Lord) the Generall of all our forces by land, and neare him that other noble Lord, the Commander of our forces by Sea; and with them abundance of noble and resolute Commanders, all of them with their faces like unto Lions, who after so many terrible battells, and abundance of difficulties, and charging in the face of so many thousand deaths, are all of them still preserved, and not a haire of their heads fallen to the ground. Here also you may behold the *Representative body of the City of London*, the Lord Mayor, the Court of Aldermen, the Common Council, the *Militia*, and in them the face and affection of this glorious City; *This City*, which under God hath hitherto had the honour of being the greatest meane of the salvation of the whole kingdome; and after the expence of millions of treasure, and thousands of their lives, still as faithfull and resolute to live and die in the cause of God as ever heretofore. Here you may likewise see a *Reverend Assembly of grave and learned Divines*, who dally wait upon the Angel in the Mount, to receive from him the lively Oracles, and the patterne of Gods house, to present unto you. All these are of our *owne Nation*; and with them you may see the *Honourable, reverend, and learned Commissioners of the Church of Scotland*; and in them behold the wisdom and affection of their whole Church and Nation, willing to live and dye with us. All these you may behold in one view; and which is more, you may behold them all of *one heart*, and one minde, after so many plots and conspiracies

spiracies to divide them one from another, and thereby to ruine them all: And which is yet more, you may see them all met together this day *on purpose*, both to praise God for this union, and to rejoyce in it, and to hold it out to all the world, and thereby to testifie, that as one man they will live and dye together in this common cause of God, of our Lord Iesus Christ his Church, and these three Kingdomes. O beloved! how beautifull is the face of this Assembly? Verily I may say of it, as it was said of *Solemons throne*, That the like was not to be seene in any other Nation; I question where ever the like Assembly was seene this thousand yeeres upon the face of the earth: Me thinkes I may call this Assembly *The booke of Gen. 32.2* God; I could call this place *Mahanaim*; and I beleve there are many in the Assembly who could say as old *Isaac* did, when he had seene his son *Josephs* face, *Let me now dye*, because I have seene this Assembly, and that it is yet thus with our unworthy *England*: and for my owne part, I professe I am almost like the *Queen of Sheba*, when she had from the Court of *Solomon*, that she had no spirit lost in her, and could presently send you away, and command all of you not to weepe so day, nor to mourne, but to get home, and eat the fat, and drinke the sweets, and send portions to them for whom nothing is prepared; I should in the joy of my heart say this presently, but that I have first some banquetting stuff for your senses, such as God hath brought to my hand, to set before you for your inward refreshing; the ground whereof you shall finde, if you please to turne to the first of the *Chronicles* the twelfth Chapt. and the thirte last verses.

1 Chron. 12. 38, 39, 40.

All these came with a perfect heart, to Hebron, to make David King over all Israel; and all the rest also of Israel were of one heart to make David King:

And there they were with David three dayes, eating and drinking, for their brethren had prepared for them.

*Especially these
last words.*

Moreover, they that were nigh them, even unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meale, cakes of figges, and bunches of raisins, and wine, and oyle, and sheep abundantly; for there was joy in Israel.

*Suitableness of
the Text to the
occasion.
Pro. 25. 11.*

I Laboured to finde out a Text, which might every way be suitable to the occasion of this our present meeting, because *a word spoken in season is like apples of gold in pictures of silver*; a Sermon suited to the circumstance of time, place, persons, and occasion, is not onely more acceptable, but more usefull: And truly I thinke the Lord hath brought to hand one of the most parallell portions in the whole Bible; for if you please but to looke into it, and into the whole Chapter upon which this depends, you shall finde, First, they were doing the *same thing*, that is, *rejoicing abundantly*: Secondly, expressing their joy the *same way*, in *feasting, eating, and drinking*: Thirdly, you shall finde the same manner of persons, that is, the *heads of all their Tribes, the Nobles, the Commons, the Souldiers, the Ministry*; you shall find them, fourthly, met on the *like occasion*, because their hearts were united in one, and that in the way to obtaine a *blessed peace* to a kingdome, which had been long wasted with a Civill warre: Fifthly, you shall find also, that

that the persons who met here, were the same which had adhered to the *right side*, to the cause which God did own & blesse; and sixthly, who the longer their wars continued grew stronger & stronger, & their enemies grew weaker and weaker; you shall finde all these met upon the same occasion, upon a businesse of the *highest consequence*, all of them feasting; and seventhly, at the charge of *their brethren*, in whose precincts their solemn meeting was. Looke but into the chapter, and you'll see all these; Looke but into this Assembly, and you may behold them all in this Church. But it may bee you will say, We want a *David*, to make the paralell full; we want a *David* to bee with us, a *King* who might concurre with us, and we with him in the same busines; I confesse indeed, that in the *literall* sence God hath not yet made us so blessed, the Sonnes of *Belial* have stollen away both his Majesties Person, and affection from us, but even that is the thing which we contend for, that we might recover him out of their hands; the expence of all our treasure, and all our blood hath bin to that end that he might have the wicked removed from his throne, that as another *David*, *hee might rule over us in the feare of God, that hee might be as the light of the morning when the Sun ariseth, even a morning without clouds*: And as we have in our Covenant solemnly sworne (so much as in us lies) to preserve and maintain his person and authority, in the defence of Libertie and Religion, so if God have any delight in him, and to doe us good by him, hee will in the end incline his heart unto such Counsels, that hee shall come home, and make this paralell full, and even bee the light of our Israel, and the breath of our Nostrills: But in the meane time, wee doe not want a *David* to suite

2 Sam. 23. 3. 4.

this *David* in the Text, we have here the *true David*, of whom that *David* was in this very thing a Type, *that is, the Lord Jesus Christ*, whom wee are endeavouring to set upon his throne, that hee might bee Lord and King in his *Israel*, over his Church, amongst us: And as *Dauids* person, and Kingdome, were but types of our Lord *Christ* and his Kingdome; so this great joy and unanimity of heart, which met in all these at *Dauids* Coronation in *Hebron*, was but a type of that rejoycing and gladnesse of heart, which should be among the Nations, when there should bee the like concurrence of the Nobles, and Commons, and Princes, and Ministers, and Citizens, with one heart, to set up the Lord *Christ*, to be Lord and King over them: All Learned Men know this to be true, and therefore by this time I beleeve, you see that my Text is most suitable to our Meeting, and withall the scope of it so plaine before you, that I need not spend any more time in the clearing of it, but shall hasten to some matter of Instruction; Because (though I conceive your Feast for your bodies will bee long) I would not willingly make the Sermon so long, as to have it tedious to you; and before I come to the maine Lesson which I shall insist upon, I would intreat you to looke a little back into the whole Chapter, where you will find *Dauids* case, and our present condition, in many things to be exceedingly alike, and in it find much to encourage and comfort you in your saddest exigence; be pleased when you are at home to read over this Chapter seriously, & you will find such observations as these:

Vers. 1. to 23. First, That David when hee was persecuted by Saul unjustly, did not only take up Armes for his owne defence, but many of the choicest men of the Tribes did joyne with him, and adventure their lives in his defence; yea, and his Adherents increased,

*Some generall
Observations
out of this
whole Chapter.*

increased, till his Army grew to be like an Host of God; and all this while King Saul was alive, and David but a private man, and one that had sworne Allegiance to him:

You will in this Chapter find also, that although David and his adherents in the defence of his innocent righteous Cause, were oftentimes brought very low, to a dead low ebb; yet in the end, God brought all about againe; and Davids party grew stronger and stronger, and their malignant Enemies grew weaker and weaker.

You will find also in this Chapter, That such as did adhere to David in his low condition, (when the Lord had tryed and humbled them all) found to their comfort in the end, that they were no losers by it; They afterwards being made his worthies, his Counsellors, and Princes.

And this, that in the end God open'd the eyes of many of those who were most malignant and opposite, not only to see the righteousness of Davids Cause, but their hearts came cordially to joine with him.

And this also, that among all the Nobles, & Princes, Rulers, and Leaders; the more godly, the more wise, the more cordially any were to Davids Cause, the greater power they had, and the more their brethren were at their command.

This also you will find, that no cost, danger, pains or difficulties, were ever stuck at by them whose hearts were rightly affected to Davids Cause.

And this also you may observe, That God gave to Davids helpers such courage and strength, that oftentimes ten of them could chase a thousand, & an hundred put ten thousand to flight.

These, & many more such things as these (which would be very profitable for our meditation, in these our distressed times) you may find in reading this Chapter; but I am resolved to confine my selfe to two Observations; the one shall be from that, which was the matter of their

Compare the first part of this Chapter, with 2 Sam. 23.8. and follow.

Verse 29. Verse 32.

Ver. 15. 20. &c.

This Chapter compar'd with 2 Sam. 23.

joy at this time, the other from the manner of expressing their joy; The matter of their joy, you have in these words, *that they were of one heart, and one mind, to set David to be their King*; The manner of expressing their joy was this, *they were eating, and drinking, and feasting, at the cost of all the Tribes in whose presence their meeting was*. Those of *Zebulun, and Naphtali, and Issachar*, did in abundance expend their Oxen, and Sheepe, and Wine, and Oile, and all the delicacies, to refresh their Brethren; for the Army was I thinke no lesse then two or three hundred thousand of them, who upon this occasion were come together: from these two, I shall endeavour to handle these two Lessons. The first is,

Obs. 1.
The main Doctrine.
No greater matter of joy to any people, then to find a concurrence of hearts, to set up David to be their King.

2.

That it is the greatest matter and cause of joy that can be to any People, to find a concurrence of Nobles, and Commons, and Souldiers, and Citizens, and Divines, to set up David for their King; such an union and concurrence is a matter of the greatest joy in all the World. Secondly,

That this joy springing from such a concurrence to set up David to be their King, may very lawfully, and comely be express'd in *feasting, eating, and drinking*.

I begin with the first of these, *That it is a matter of the greatest joy in all the world, that can be to any people, to finde such a concurrence as there was in this Chapter, to set up David to be their King*: Where first we must inquire, what is here intended by setting up David to be their King: Know therefore (beloved) that David is to be considered two wayes, he stands in a two-fold relation, even in this his Coronation: The first is *Typicall*; the second is *Politieall*; *Typicall*, and so David is Christ: *Politieall*, and so David is intended by God to be the pattern of a good King, the patterne and the Copy that all true Kings should write after; and both these are so plaine, I dare say I might

Explained in two Branches.

might give you twenty severall places of Scripture for proof of both the branches: First, *David* was a type of *Christ*; *Christ* is ordinarily called *David*; you will not find any one person (who was a type of *Christ*) by whose name *Christ* is expressly called in his kingly office, but only *David*. *I will give them David their King; upon the throne of David he shall sit*: so *David*, in the typical relation is *Christ*. Then in the political relation, the Lord intended him the pattern of a good King; and therefore you shall finde that all the Kings that for foure or five hundred yeares did succede in *Israel* and *Judah*, when the Lord came to give any one their testimony, who they were, how neere they came to the Standard, this is the rule by which we judge of them: Such an one walked in the way of *David*; such an one did that which was right in Gods sight as *David*; such an one did well; but not with such a heart as *David*; such an one walked not in the wayes of *David*; such an ones heart was not like unto *David*: so that *David* was in all intended by God to be the pattern of a good King.

Ezek. 34. 23:
37: 24.
Ezay 9. 67:
55: 3:
Ier. 30. 9:
Psal. 8. 9:

I King 14. 8:
2 King. 14. 3:
16. 23. I
18. 3:
22. 2:
15. 3. 11. 2

2 Ch. 28.
29. 2:
34. 2:
Enst David
is Christ, and
hence,

The greatest
joy to any Na-
tion, to find
such a concur-
rence to set up
the Kingdom
of Christ.

Propred by the
type.

2 sam. 8. 12
ad finem:

Now this first Lesson thus opened, I must therefore divide into two branches: the first is, That there can be no greater matter of joy and rejoicing to any people in the world, then to finde a concurrence of hearts in the Nobles, and Princes, and Souldiers, and Ministers, and the heads of their Tribes, to set up the Lord *Iesus Christ* to bee the King of the Church among them: that shall bee the first. The second is this, That there can be no greater joy to a nation for anything that concerns this present life, then to finde concurrence of hearts in these Nobles, and those that are named in the chapter, to set up a *David*; that is, to have the Prince that should rule over them like unto *David*. In these two things, (God willing) I shall spend the most of his time, the other part of the Text, I shall only print at. For the first, That to finde such a concurrence to set up the Lord *Christ* to be King, is a matter of the greatest joy and rejoicing in the world: You may see it, first, in the Type: Secondly, in Gods promise: Thirdly, in the Churches performance. First, you shall see it in the Type, in *David* bringing up the Arke, 2 Sam. 6. 12. first, he called all his Parliament together and the Convocation of the Ministers also, and there they consulted to goe and bring up the Arke of God from *Kiriath-jearim* (which Arke of God was a Type of the Lord *Iesus Christ*) they all agree to bring it up to set it in his poynt place, in a firmer state then formerly it had been, for the glory of it, and the

welfare of the Church : Now when they concurred in this action, you shall finde that David and all the house of Israel praised before the Lord on all manner of instrument, on Harps and Psalteries, on Timbrels and on Cornets and on Cimbals, with shouting and sound of Trumpets, and the King himselfe being cloathed with a linnen Ephod danced with all his might, and gloried in his dancing, though we know Michal his wife despised him for it, as if he had played the foole; and all this because they so well agreed in bringing the Arke, and setting it up in his place, in the Tabernacle that David had pitched for it, which was nothing in effect, but the setting up the Lord Iesus Christ, both God and man, to be acknowledged as Lord and King in the midst of the Church. So likewise when Solomon had builded the Temple, in 1 King. 8. when the Arke was to be set upon the Table in the holy of holies, which was properly the type of setting the Lord Iesus Christ upon the throne of Maiestie on high, at the right hand of God, and so to be Lord and Ruler over the Church, when there was a concurrence of the Princes and Nobles, who joined with him to doe this, there was such a holy feast made, that Solomon for his share spent twenty thousand Oxen, and a matter of an hundred and twenty thousand sheep in sacrifices: and after all this holy feasting upon sacrifices, hee and all Israel with him held a feast, from the entering in of Hamath unto the river of Egypt before the Lord, seven daies, and seven daies, even fourteen daies, and then all the people departed home to their houses, joyfull and glad of heart for all this goodnesse of the Lord Iehovah, in giving them the Lord Iesus Christ to reigne over them. See this likewise promised that it should and ought to be so: and for this though I might name many Scriptures, I will satisfie my selfe with two: the one is in the ninth of Esay and the beginning of it, The Lord there spake of a very sad affliction which the church should lie under, very uncomfortable times they should live in, but yet hee saith that there should be joy, they should joy before him like the joy in harvest, and as men rejoyce who divide a spoile. You all know that Souldiers when they are taking a rich Town, every one filling not onely their Knapacks, but loading their horses and waggon with rich spoile: and countrey-men when they have gathered in all their harvest, if ever they are merry it is then: Now the Lord promiseth such a joy to his afflicted Church, which should bee like the joy of harvest, and the dividing the spoile

1 King 8.

By Gods promise that it should be so.

Esay 9:3:6 7.

the spoile, upon what occasion was that thinks you? You shall find at the 6. verse, *for unto us a Child is borne, to us a Son is given, on whose shoulders the Government shall be laid, who shall be set upon the Throne of David his Father, to order and rule it; that is, the Lord Jesus Christ shall be exalted to be their King, and then shall the People joy before him, like the joy in harvest, to likewise in the 9. of Zachary ver. 9. rejoice greatly O Daughters of Zion, shout for joy O Daughter of Jerusalem; what is the matter? Behold thy King cometh to thee, and if you marke it, when Christ first came to them in that place, he came poor and mecke, riding upon an Ass, yea, to be hang'd upon the Crosse to be crucified; but yet afterward it followes, that his Dominion should be from Sea to Sea, and from the River to the end of the Earth; This entertaining of Christ their King, should make them reioyce greatly, and shout for joy. See also one or two evidences for the performance of it what infinite joy there hath bin at the setting of Christ on his throne: In *Act. 8.* when the City of *Samaria* (which before had been besotted with superstition and Idolatry, and all kind of beastlines of that kind) upon *Philips* preaching Jesus Christ among them, had submitted to him, and received him for Lord and King it is said, there was great joy throughout the City; but especially out of the book of *Revelation*. I could give you many evidences, bepleased to turne to one only, Chapter 19. from the first verse to the eight, where you will find a Panegyrick celebrated with great joy, by a great multitude of people, a great voice from the throne calling upon them; to praising and reioicing; and all this great multitude cryed Hallelujah. Salvation, glory and honour unto the Lord our God, let us reioice and be glad; and again they said Hallelujah, and again & again Hallelujah making it the foot of the Song; what was the occasions wherby the Lamb was to be married, and his wife had made her selfe ready the new Ierusalem was comming down from Heaven; Jew and Gentile to be made one Church: Antichrist the Beast and false Prophet to be destroyed, and Christ Jesus to bee gladly received as Lord and King; For the Lord God omnipotens reigneth.*

But to make it yet more plaine, you know that joy is, *acquiescentia voluntatis in bono sibi congruenti*, a pleasure or delight from some good thing we possesse or certainly expect, which breeds satisfaction in the will and pleasure in the sensitive soule, upon the delating the heart in the breast, when the object and faculty

Zach. 9. 9:

Math. 21. 5:

*By experiences
shewing it both
being its
Acts 8. 8,*

Rev. 4. per 1. 6:

7. 9. 11,

15. 15. 2:

*Ladovecus vi-
des.*

ty suits one another, as the Cup and Cover; which while it is onely contemplated or meditated upon, is after a sort made perfect, and accordingly the soule united unto it; or while expected upon strong and unerring grounds, the soule comfortably and cheerfully works for the accomplishment of our desire; but when it's possessed the good really present and united to us; when we have it face to face, then is the heart satisfied indeed. Now I shall shew you (God willing that the setting up of Jesus Christ after their manner; is the most excellent, suitable, congruous good, that which will and may most satisfie and dilate the heart of any thing else whatever.

And to this I shall demonstrate these two things:

First, that the setting up of Christ to bee King is the greatest, the most desirable good that ever can betide any Nation.

Secondly, that the Concurrence of the Nobles and Commons, and Souldiers, and Ministers; and Church as to this work; their concurrence in this worke, is the most glorious, the most amiable, the most desirable means of attaining this great good that any soule can wish, and if both these be manifested, that the one is the greatest, and the other the most desirable meanes to attain it; where these two things meet there must needs bee matter of great joy.

For proove of the first, I desire you but to compare it with all those things which make any Nation happy in their Prince or Government, and I doubt not but you will see, that the setting up of Christ to bee King, doth infinitely goe beyond them all; And in this comparison I will confine my selfe to foure things.

The glory and honour that cometh to that Nation, where Christ is set up to be their Lord and King; the glory that thereby comes to a Nation, you know is the thing which maketh a people reioice in their King, when their King is an Ornament to them. The Kingdomes and Princes who liv'd round about Solomon, accounted it no dishonour to them, to be Solomons Tributaries and Servants; because he was such an accomplish'd excellent man: As the wealthy King of Tyre wrote a Letter to him, wherein he calls himselfe his Servant and saith, *because the Lord loved his People, he set up David to bee King over them.* To have a King who is such a glory to a Nation, that (when any of the People shall be named in any foraine place) the stran-

Because Christ's government is the greatest good to any Nations being

The greatest honour to a people:

gers shall say, O they are happy in their Prince. Or as the Queen of Sheba
of Sblomon and his People, Happy are thy men, happy are these thy Subjects
and servants, which stand continually before thee, because God loves Israel to
establish them for ever, therefore made he thee King over them; this is a glory to
a Nation.

Now thinke I beseech you, whether there can bee any glory like to
this to have the *Sonne of God*; the second person in the Trinity made
man, now exalted to the Throne of Majesties on high, to whom the
Angels and Archangels, and all the Host of Heaven doe stoope, and all
the Creatures did bow the knee before him; whether (I say) can there be
any glory to a people like unto this, to have this *Lord Christ* set up to bee
their King?

2. Consider the advantage that cometh to a State and people go- 2 Bring-
verned by him; the infinite gaine and happinesse of all his Subjects un- ing all
der him, *David* bid them all weep for *Saul*, because hee clothed them all advantages to his
in scarlet, with other delights and put Ornaments of gold upon them, they might Subjects,
grow rich under him. But let mee tell you, it is onely the Lord *Jehus* 2 Sam. 11,
Christ and his Government, that maketh a Nation or a People furni- 24.
shed with an all-sufficiency of all things. As

First, in the things of this life; Christ hath all things delivered into 1 For this
his hands, the Father hath given them all up unto him, and Hee giveth present
them to whom he pleaseth, and his Kingdom hath the promise of this life:
life as well as that which is to come.

So that if Gold, or Silver, or Wealth, or ease, or pleasure, or liberty,
or any of these things bee good for them, the Subjects of Christ must
needs enjoy it from their beloved King; but these are scarce worth the
naming; The Glory of Christs Government to his People stands in
this, that he maketh their souls their best part, their Spirituall part, their
Eternall part; he maketh their soules I say, infinitely happy in being a
King over them, which no other Government reacheth to, no not in
any degree, further then it is in subordination to Christ, and endeth in
him, but now where Christ is set up to be King, he giveth his Subjects for ever-
such things as these:

The pardon and forgiveness of all their finnes; the blood of *Jehus* John 1.7:
Christ their King, wherein they are all washed, cleanseth them from Rev. 1.5.
all their finnes, so that not a man of them shall ever be called to an ac- Esa. 60:
count before God, for any thing they have done against him. He ma- 21:
keth all of them righteous, the Lord saith to him, thy people shall be all Rom 8:
righteous. He doth adopt them all to be His children; all His Subjects 14:15,
are His children, yea coheires; yea they are all His brethren, they may all 16:17:
enjoy 12.

1 Iohn 1. enjoy communion with his Father, and with himselfe, and with his holy
 3 Spirit; all his Kingdome is his Court, all his subjects his Courtiers,
 Rev. 1. 6. they may all as his Favourites stand before him, and see his face, they
 5 ioh: may all present their supplications to him for themselves and others,
 Rev. 22. with assurance to be heard and answered in all things according to his
 5: will: in one word, he is such a King who maketh all his Subjects to be
 2 Iohn, 5: Kings; there is not one of all those where he is set up to be Lord and
 14: King over; but he maketh them all to be Kings and Priests to God his
 Father: It is in *inferi*, in beginning and degree here in this world, but after-
 wards shall to all eternity be manifested and made good of them all
 Re. 3. 21. in the highest heavens; where when they have overcome, they shall sit
 down with him on his throne, as hee hath sat down upon his Fathers
 Throne. Now (brethren) so farre as the soule is more excellent
 then the body, so farre as heaven is above earth, as grace is above
 gold, and silver, or drosse, as eternity is above a moment, so much more
 excellent are the advantages that Christ Jesus giveth to his subjects,
 then any that can be received from any other Prince in the world:
 now the happinesse of the soule is so excellent, and so desirable to all
 men, that you know, that the very heathen by the light of nature did
 account this the greatest happinesse of all to any state, to have Religi-
 on set up, which was for their soules happinesse as they conceived. It
 is observable, that you can hardly meet with one Philosopher, or any
 one Law-giver among all the Heathen, who did not make Religion
 (which was for the worship of their gods, and the welfare of their soules)
 to be the prime worke of all: yea, so sacred a thing it was among them,
 that *enim deorum*, the worship of their gods, was the principall care and
 charge of their Princes, who therefore were their chiefe Priests: and
 that so universally, as *Tullie* saith, there is no Nation so barbarous but
 you will finde Religion chiefly regarded: and *Plutarch* writing to an
 Atheist, tells him that possibly he may finde some Cities without learn-
 ing and some without wealth, and some without a well framed Go-
 vernment, but should never finde any without Temples, Altars, the
 worship of their gods, and consequently of the care of their soules wel-
 fare. True it is indeed, these poore blind wretches groped after the
 welfare of their soules to no purpose, because they knew not God, but
 worship't Devils instead of God: but yet thus much wee learne from
 it, that in their judgments, which can procure the eternall happinesse of
 mans immortall soule, is the greatest gaine, the greatest advantage of all
 other; and therefore, because the setting up of Jesus Christ to be Lord &
 King, is as sufficient for this: what greater good can come to any people.
 A third privilege of Christs being set up as King, is the safety of

Socrates,
 Plato,
 Plutarch,
 Cicero.
 &c:
 Minor
 Salmo
 Solon nu-
 m. &c.
 Cicero li:
 1 quin.
 Trifol: et
 de natura
 deorum
 lib: 1.
 Plutarch
 adversus
 colorem:

3 Safety
 rom
 nemies.

his purpose, let a Prince be never so wise, so good & loving to his subjects; let them be never so happy in him, yet if they want power to defend his Kingdome from violences of other States, both he and they may soon prove miserable; as we see in all the flourishing Empires of the World in times past; another Prince hath violently come and spoiled all: But now where the Lord Christ is set up to bee a King: I need not in this Assembly tell you what strength they have, *Salvation is prepared for us*, *and Butcher*, he himselfe is a wall of fire round about. So that no enemies shall dare come nigh to them; there enemies have none of them any power but what Christ himselfe hath given them. *All power is his both in heaven and in the earth*, if he speake but the word, all his enemies are overthrown, let God arise (speaking of Christ) *Psal. 68. let God arise, and his enemies shall be scattered, they fly as the dust before the wind, as the wax before the fire, as stubble before the flame*; so doe his enemies fall if Christ will but appeare against them. In one word, by him were all things Created, by him they are upheld, and subject, and all things disposed of according to his pleasure; and therefore under his shadow, under his protection they may quietly rest, and none can hurt them.

And lastly, adde one more, that this King lives for ever, and reignes for ever; make him once a King over a people, and hee will ever bee a King; They who are once his Subjects, will ever be his Subjects; yea, and while they are under his government, his government shall grow more glorious, more victorious; of the increase of his Government and Peace, *there shall be no end, he shall sit upon the Throne of David his Father, to order it, and establish it*; the Lord hath spoken it, and it must be so.

I hope this is now cleere, that the setting up of Christ to bee Lord and King, is the greatest happinesse that can betide any Nation.

The second is, that such a concurrence to find Princes, Nobles, Captaines, &c. (for all these are in my Text) to find the heads of all the Tribes, thus concurring to doe it, is the most glorious, amiable and desirable means for effecting this work, which to make plaine, I beseech you to consider it two wayes.

First, looke upon it, as it is *signum*, what this concurrence holdeth forth as its a signe.

Secondly, as *causa*, look upon it in that which it worketh for the effecting of it.

First, as it is a signe, and so it expresseth, first the greatest love and favour of God to that people; never did the Lord from Heaven expresse to any Nation a greater token of his owning that Nation and People, then when he maketh such a concurrence in their Princes, and Nobles, and

Esay 26.

Zach: 2:

5:

Iohn 19.

11:

Mat: 28.

Psal, 68.

1:

Col: 16:

17:

4:

Perpetuity of all their baptis-
pines:

2 Concur-

rence of

the word

of a peo-

ple to see

up Christ,

the most

excellent

and desir-

able

means.

1 As such

a concu-

rence is a

signe of

Gods

love to

that peo-

and ple:

and Leaders, to set up the Lord Christ to be their King, ~~as~~ in the Prophecies of *Jeremiah* and *Zephaniah*, that he would find them one heart and one way, all of them should agree in one to serve him & submit to him with one consent,

This made *David* so ravished in his spirit, when there was such a union and unanimity in his Princes and Nobles, to joine with in preparing for the Temple; *Who am I Lord? and what is my people, that we should be able so offer thus willingly after this sort now before O Lord, we thank and blessing thy Name for ever.* and argues it there, as one of the greatest pledges of Gods accepting them, that there should bee such a concurrence in such a work.

Secondly, it's also the greatest signe that can be of a peoples love to Christ, and of the greatest glory which they can possibly put upon him to be such a willing people to set him up upon his Throne. This was promised as the great glory of Christs Kingdome, that Kings and Princes should bring his Children upon their shoulders; that they should bring their own glory, and lay it and their Scepters at his feet; be nursing Fathers unto his Church; that whole Nations should flow in unto him: and certainly it's the greatest expression they can make, and the greatest glory which the Lord can receive from poore men to have the Heads of a people thus joind to set up Christ upon his Throne: It was much more glorious to *David* to be crowned after this manner, then to have conquered them by his Sword; and for *Salomon* to have all the Kings about him to offer themselves to be his Servants, out of that inward reverence and love they bore unto him; then to have subdued them as *Ishua* did the Kings of *Canaan*: and even so is it here, it's a great exaltation of Christs glory to find whole States thus willing to submit unto him.

Thus it doth it as *signum*. 2. Look upon it *ut causa*, as it works towards the effecting of it; Nothing which men can doe carries such an energie as this joynt consent doth, and that 3. severall wayes:

First such a publique concurrence of all these, is a marvellous engagement of that people to adhere to the Lord without sliding back.

When *David* had sworn unto the Lord, to find out a place for the Lord, an habitation for the mighty God of Jacob, he would give no sleep to his eyes, nor slumber to his eye lids, until hee had done what he could to effect it.

Some when they have sworn a Covenant, and their Princes and Rulers, and all of them joyn together with such a unanimous consent, it sweareth & holdeth out to the world their full and uncharged resolution to spend, and to be spent, and to do all that ever they are able for the promoting of this worke: Now this ingaging of a Nation to the Lord is an infinite meanes of effecting it, and ingageth the Lord to sweare to them, as he did to David in the like case. Psal. 132. 11.

Secondly, this concurrence in the Princes and Leaders of the people is a marvelous meanes to draw all the people on as one man without any opposition, when they that are their Leaders doe thus goe before them, there is a notable example in this Text of the Tribe of Issachar. 32. of the rest of the tribes it's said how many there came; of some Tribes 10. thousand; of some 20. thousand, of some 40. thousand; but of the Tribe of Issachar, it is not said how many came, but only 200. that were the Leaders and Lords of that Tribe with perfect heart, and the Text addeth, all their Brethren were at their command, all the whole Tribe. If the Tribe of Issachar were 40. 50. 100. thousand, yet but the 200. Leaders might, and they carry all the rest right infallibly whether they will or no: And you all know by experience the infinite power Leaders have to carry the people to anything, be it good or evil; Jeroboam and his Princes may lead the people to worship golden calves; Josiah and his Princes may draw the people to forsake God; And againe Jehosaphat, Hezekiah, Josiah, and their Princes and Rulers may draw the people of the Lord into a Covenant to serve the Lord. That is the second way to effect it, by leading the people to submit unto Christ.

Thirdly, this unity and concurrence of heart and spirit, doth infinitely daunt and dampe the spirit of their Enemies who would hinder the worke, neither is any thing such a terror to those that would destroy and hinder the setting up of Christ, as to see an unity and concurrence of heart and hand of those that are the pillars leading on to raise on the worke: This is notably set forth in the Book of Nehemiah, when Tobias and Sanballat, and the rest of the Samaritans did not all this to divide and scare them, and

1 Kings 12.
28.
2 Chron. 23.
28.

Nehemiah 3.

and yet saw, they went on with the worke, that they would build, though they built with the sword in one hand and a Trowell in the other, and though they wrought both night and day, and that some slept whilst others waked, and on they would goe the Rulers and Heads being the forwardest of all, when the enemies saw that, the Text saith, *they were extreamly cast downe, because they saw the worke was wrought by the hand of God*: So that enemies fall in their spirits, when they see without changing the Nobles and Leaders are resolutely set to carie on this worke; *That Christ shall be set up for Lord and King*.

And thus Beloved I have cleared the first Branch of this observation: That the greatest Joy that can be to any people is to see such a concurrence of heart, to have the Lord Christ set up for Lord & King.

For the Application of it I shall insist only upon two things.

Use 1.
Of thanksgiving: this being
our present
condition.

First, what infinite cause have all wee that are here gathered together, to blesse the Lord for *this day*, for *this very day*, and all these dayes wherein we now live: I confesse Beloved, I discern there are very many with whom you shall never talke, but they are complaining of the miserableness of our dayes, *oh the times are miserable*: what glorious times had we three or four yeares, or five or seaven yeares agoe, for then they had *trading, plenty, and ease*; and every one could sit vnder his owne vine, and his figge tree, no adversary nor evil occurrent, and now they heare of nothing but *warres, and blood, and exhausting of treasure, and loss of their children and kindred, and plundering their goods every where*; so that there is nothing but complaining amongst a world of people, as if our dayes were most miserable: Now Beloved, give me leave to speake my thoughts freely, I will set aside my Text, and the matter I am in hand with, and yet I will confidently affirme, that our dayes now are better then they were seaven yeares agoe: Because it is better to see the Lord executing Judgment, then to see men working wickednesse; and to behold a people lying wallowing in their blood, rather then apostating from God, and embracing of Idolatry, and superstition, and banishing of the Lord Christ from amongst them: Set the worke of this Text aside, and the dayes are not so miserable now, as they were then, but take this in, which I am handling, and I will

I will here (in the wisest and greatest Auditory that any man in this Age hath preached unto) not feare to say, that since England was England, since any Booke was written concerning England, never was there that cause of joy and rejoycing, as there is this very day in England: Was there ever a Parliament in England known, which laid the cause of Christ and Religion so to heart as this Parliament hath done: Did ever any Parliament till now, with David, swear as in the 133. Psalm, That they will never give rest to their eyes, nor slumber to their eye-lids, till they have found out a place to set the Ark of Christ upon, to set up Christ for their King, Did ever Parliament call such an Assembly of Divines, and make them by solemn Vow, or Oath engage themselves to present nothing to them, but what should be (to their best understanding) the very will of the Lord God; was there ever Parliament and Nobilitie, and Ministers, and Citizens, and so many ten thousands of all sorts in England till now, who did joyn in such a Covenant, yea, the two Nations together, that they will to their uttermost, indeavour the Reformation of Religion, in the purity of it, and preservation of it according to Gods Word; Did ever (when heretofore England hath been engaged in warre and blood) the City of London, the rest of the Tribes, the Godly Party throughout England, so willingly exhaust themselves, only that Christ might be set up, and willingly, saying every day to the Lord God, *Lord take all, so Christ may be our King*; Did ever any of you reade it to be thus with England till now? *My heart is towards the Governantes of England, which thus willingly offer themselves, and I cannot but tell you, that I think you should all doe as David and the Nobles did, when they fetched up the Ark of God from Kirjath-Jearim*: And I the rather instance in it, because their case and ours were very like, for there the Ark had been in Captivity amongst the Philistines, and when it was brought out of Captivity, and placed at Kirjath-Jearim, it was but in *Confinio Philistinorum*, neere the border of the Philistines, whither when Gods people went to worship, they went in danger, they were subject to the incursions of the Philistines, and therefore it is said, *all Israel mourned after the Lord*, that is, They could never goe to Worship, but they went in

fear of some mischief, but now when David and the Nobles joyne together to bring up the Ark of God, and to set it in a fit place for the glory of it, they all danced and skipped for joy, and King David the most joyfull Dauncer among them. Though Michal scoffed at him, and if this be to be vile (saith hee) I will be more vile then thus: I will dance againe before the Lord: Then should we doe. When Abiathar the high Priest on a suddaine brought out young King David, when the people thought they should have alwayes laine under the Tyranny of Achish, and never seen a Prince more of Davids race, when such an unexpected favour was bestowed upon them, how did they shout and joy? Thus should our House doe. Honourable and Beloved, had you ever more cause of joy? Verily, if there be any in this Assembly, that thinks not this a sufficient retribution and satisfaction for all his Twentieth Part, for all his Contributions, for all his Payments, and Expenses, if he think himself not well appayed to see the Lord doing all this, I say he is blinde, I say his heart is not right with God, he hath no share in this present business. But to the rest of you, who know the glory and excellency of this worke which the Lord God is doing amongst us, I beseech you rejoyce in it, and goe your ways, and eat the fat, and drink the sweet, praise the Lord for all the good he is doing to this our Ministry and now that the walls are setting up, doe as they did in Nebuchadnezars dayes, when they had built them, they shouted and rejoyced, so that the noyse was heard, I know not how many miles off: So let all England Cry, that our blood, our Armies, our Poverty, our Annuities wherein we are engaged, are all abundantly repayed in this, That there is such a Concurrence to set up the Lord Christ upon his Throne, to be Lord and King over this our Israel.

Nehem. 8. 20.

2. Exhortation
to Proceed on
in this work.

To the Parl.

And then Secondly, Let me exhort you all, to goe on in this Work, which you have set your hearts and hands unto; And wherein the Lord hath mercifully Carried you on thus farre, and let me be bold first to speak to you, Right Honourable, the Lords and Commons of the Parliament of England, we have infinite cause all of us, every day to blesse God for your unwearied labours, that thus you stick to it night and day, and are not discouraged; But
goe

goe on still, I beseech you, make England a happy Nation, and
 though many have dissented you, be not dismayed, It tell you their
 names shall be written in the Dust, when yours shall be written
 in letters of Gold, and the Generations to come shall say, *That*
these Glorious walls of Hierusalem were built in a trouble some time; these
foundations of Gods house were laid, and the building reared up in times of
Calamity, but blessed be God, for such Lords for such Commons, which
would have been taken off, Carry on the work still, leave not a ragge
 that belongs to Popery, lay not a bit of the Lords building with
 any thing that belongs to Antichrist, or Antichrists stuffe, but a-
 way with all offit, root and branch, head and tayle, throw it out
 of the Kingdome, and resolve not to leave, till you can say; *Now*
Christ is seated on his Throne, and England is subdu'd to him, and the
 Good Lord carry you on to doe so. And you my Right Honourable
 and Excellent Lords, and the rest of the Noble Commanders that are
 engaged in this service, let me speak a word unto you. I acknow-
 ledge what cause England hath to bless God: I hope your hearts
 believe, how deere your labours are unto all that love God, and
 your unwearied paines which you take; how they are presented
 at Gods throne every day, goe you on, Noble and Resolute Com-
 manders, goe on and fight the Battells of the Lord Jesus Christ,
 for so I will now and fear to call them, for although indeed at the
 first the enemy did so disguise their enterprises, that nothing cleer-
 ly appeared, but only that you were compelled to take up Armes
 for the defence of your Liberties, and to bring Rebels and Tray-
 tors to condign punishment, but now they have engaged all the
 Antichristian world to fight, that all Christendome, except the
 Malignants in England, doe now see that the question in England
 is, whether Christ or Antichrist shall be Lord or King, all in the
 world, I say again, except our Malignants see it; the Protestants
 owning the one, and the Papists and Popish affected the other, as
 their cause. Go on therefore courageously, never can you say
 out your blood in such a quarrell; Christ shed all his blood to
 save you from hell, where all yours to set up him vpon his throne,
 that you may be made happy under him, that you may preserve
 your Liberties and Lawes, and preserve us out of the hands of them

To his Excel-
 lence, and the
 rest of the
 Commanders.

to the Assembly
of Divines.

To the Cities of
London.

Encouragement
to the
Church.

Ex. 54. 17.

who would destroy all : And you likewise *Reverend Fathers and Brethren*, you the Assembly of Divines, and the *Reverend and honourable Commissioners* of the Church of Scotland joined with them for the effecting of this worke, goe you on I beseech you, wait upon God, humble your selues for former pollutions; endeavour to see the patterne of the Lords house, that you may hold out the true discription of the Lambs wife, that *England* may be in love with it, that you may have in due time the glory and praise of being *Masterbuilders* in this great worke of God : And thou *Right Honourable and welbeloved City of London* of whom I utterly want words when I would speake, goe on, and be a patterne to all the Cities in the world, as thou art this day in expending all for thy Glorious King the Lord Christ, whom thou hast thus farre owned, and whom thou lovest, the Lord hath given thee great wealth and estate, grudge not still to lay it out in his cause, if he had tooke it an other way, thou wouldst have been contented, if fire had burnt it, if pestilence had wasted thy inhabitants, if famine or plunder, or any thing, thou wouldst have been contented, but now though there goe pound after pound, and thousand after thousand, and Regiment after Regiment, when it is for the Lord Christ, and purity of Religion which the enemy would deprive thee of together with thy civill Liberties, never could it goe so honourably, so nobly for his glory, and thy owne comfort : Goe on therefore I beseech you all, and cary on the worke, and for your encouragement remember and observe how the Lord your God goeth before you, observe him in all his goings, how he watcheth over you every day, *no weapon can prosper, that is forged against you, no tongue arise up in judgment against you, but the Lord condemnes it, every one that pleads against you the Lord pleads against him, & though you loose many of your Noblest and wisest men, the Lord supplies all to you, if you had all the Intelligence in the world, I know not how you should have things discovered to you, so as the Lord hath discovered them, so that if you have raine one day, you have sun-shine another, and sometimes both of them mingled together; And although as yet this day of our visitation is like that day in *Zacharias*, Neither darke*

nor light, but between them both, in the evening you shall have light abundantly, attend therefore upon the works, and resolve (the Lord assisting you) never to give over, till you have set up David to be your King, that is, Christ upon his Throne, and for your helpe in it, I will commend to you certaine qualifications, which you shall finde in this very Chapter, amongst them that came thus. to set up David to be King.

I shall name you six or seaven of them, but I will insist only upon one of them.

1. Look into the Chapter, and you shall finde that they were many of them *wisemen*, that knew the times, and what belonged to every one of their duties labour for *that*, you have a Promise, That God will grant wisdom to those that seek it. Secondly, They were *skillfull men* every one of them, able to doe that which belonged to his place: Doe not you undertake any thing but what God hath fitted you for. Thirdly, They were *Courageous men*, their faces were like Lyons, they abhorred any danger, when it was in Davids cause, labour for such a spirit; say as Nehemiah did, *should such a man as I be, no not to save my life; shie when I am engaged for Christ.* Fourthly, They had a Spirit of Love, infinite love to David, and his Cause, you shall finde, when some of those that David most suspected, came unto him when hee was at a very low ebbe, he asked them whether they came friendly and heartily, they answered presently, *thine we are, David, Peace be unto thee, &c.* So say, *thine we are, Lord Christ, thine we are, peace be to thy Cause; oh come with Love, that is the greatest means of all, it is the band of Perfection, and the only way to build up the Church of Christ: I will, saith Paul, 1 Cor. 12, shew you a more excellent way, and that is Love, a more excellent way then coming with interpretation of Tongues a more excellent way then Prophecyng, the most excellent of all others they came with infinite readiness of spirit, so ready, that no man should need to call goe ye, and goe ye, but let us goe, every one striving which should be first. Another (which indeed was a great one) was*

Ver. 23-28.
6. Singleness
of Heart.

singlest fit of heart, *for they*, no man driving any work or designe of his own; verily, the doing of that, the looking of self ends hath been the way of them who have built up Antichrists Kingdoms, but an observed thing among them that build up Christs Kingdoms, they desire no other reward, but only to see *Christ in his throne*, see up *that*, and you give them *Peace enough*, *Gold enough*, *Honour enough*, you give them enough of *all*, so the world may be done, for which they are employed, all these are in that Chapter.

7. And above
all, *Unity and
Concord.*

But the greatest of all is that which I would more fully speak of, and commend unto you, even the *Concord* & *unity of heart*, and *unity of minde*, of *Spirit*, free from divisions and dissensions among themselves, for my Text saith, *All these came with one heart, and one minde*, and again, *all of them with one perfect heart*, so set up *David to be their King*: This I would commend to you, as the greatest means of all the rest, beloved, there is innumerable arguments for the perswading of you to it, it is the work of this day, you are this day met together to praise God for it, and therefore it will be very seasonable for me to commend it to you.

Psal. 133-1.

1. This unity of heart, and concurrence of spirit to this work, is the *beautifulllest thing* in all the world; *behold how canely a thing it is for brethren to dwell together in unity*, nothing more beautifull then unity and concord in good works: All that write of beauty, say, that *symony* is the best part of it, to have a *free joyning of spirits and hearts together* to set up *Christs Kingdom* is the loveliest thing in the world.

The strongest
and most effe-
ctual means.

2^d, It is *wise* as well as *precious*, strong as well as lovely, it is the greatest means of safety in all the World to have *union and concord* among them that are engaged in *Christs cause*, as *Israel* is the strongest building, and a circle the strongest Figure, because in both each part supports and strengthens one another, no truth, it is the perfect means of safety to any wicke people: It is well observed by one, that a *state* is *safe* longer when they are but of one heart and one minde, resolved every man to stand close so other for their lives, they have strength enough against their enemies of 127 Provinces, that they dare not stir against them, yet it is the

Hester. 8. 11.

terror

apport into their enemies, when they see how resolutely and boldly they will stand out in it; for then the Lord's people, they that own Christ's Cause are, as Solomon saith, the Church of Christ is terrible like an army with Banners, with their Banners displayed and well ordered; there is no strength of enemies able to stand before them: and it is observed of *Rome*; that if it do not combat it self, all the world cannot conquer it: and *America* observed it long since; that the *Romans* had never conquered *England*, if their petty Princes had not been divided among themselves; and some Historians shew, how that all the times, when *England* was conquered by the *Romans*, *Saxons*, *Normans*, it was always caused by the divisions that were among themselves. Therefore I beseech you, since this unity and concord is such a strength; labour to be all of one heart, and all of one mind in this Work.

Dam pugnant
singuli vin-
cuntur uni-
versis.

And there are three things before your eyes, which may extremely whet up your spirits to it: the one is the practice of your adversaries; do but mark what combinations they make, *The Taborites* of *Edom* and the *Ishmaelites*, of *Mosab* and the *Hagarenes*, *Gilead* and *Asaphon*, and *Amalek* by the *Philistines*; and they that dwell at *Tyre*, *Ashur* joined with them; and the children of *Lot*, all of them in one; Look upon them in *Ireland*, in *England*, you shall see them bound by *Oaths*, by *Covenants*; you shall see them sending into one another, offering offensive and defensive leagues to *Amalek* and his people; so they will but joine to come and help to ruine us; shall those be the care among them to destroy us, and shall not we be united to them?

Motives to
unity and con-
cord.

1. First from the example of the enemy. *Psal. 83. 6.*
2. From their

Secondly, you see, and this dayes work sets it before your eyes, what infinite endeavours they use to oppose all our union; if the City and Parliament be united, if the two Houses be united; if *England* and *Scotland* be united, what extreme endeavours are used, what stone is not rolled, what sort of men is not attempted, what Profession soever they be of, be they *Jesuites*, be they *Friers*, be they *Bishops*, be they *Professors*, be they such as they call *Puritans*; they try them all, to see if they can but divide the City from Parliament, the Houses one from another, the *English* from the *Scots*, what would they not buy it at? *Has Illiacas velis et magno mercatore Attide*, millions of gold would they give to effect it.

Thirdly, consider their greatest hope, and our greatest danger is in our divisions; A Diamond (they say) is easily hurt with its owne

Prov. 18. 19.

dash, and it shall be then most like to fall, when all the joynts of it begin to part one from another: unity and concord among brethren, are well compared to the bars of a Castle, not easily broken, and while they remain firme, give safety and security, but when they are once broken, they will hardly be made whole: they are also fitly compared to a Cable rope, which will not easily break, but if once cut asunder, its hard to tie a knot upon again. I beseech you therefore, you honourable Lords, and Nobles, and Commons, you Reverend Divines, you Valiant Soldiers, you worthy Citizens. I know you cannot in all things be all conceninde, but in what you can, be all of one heart, though you manage in all things be of our minde; let confusion and division be hang to them, that build *Sabbles* there be you will heard at the ringing of the Lords Temple.

From the danger of division
 Phil. 2. 13

Near to the guilt of our sinnes, I feare nothing so much as our divisions; but could we still be reconciled to our God by faith, in the blood of Christ, and be firmly united together, and let all our shoulders anoint unto this work, our enemies desires would all fail, and the work of God would prosper in our hands; I will conclude this first Branch with that Counsell of the Apostle, *Phil. 2. 1.* If there be therefore any Comfort in Christ, if any comfort of love, if any fellowship of the Spirit, if any brotherly affection, fulfill my joy, that I may be like unto you, having the same love, being of one accord, and of one mind. And with this *1 Cor. 1. 10.* Now I beseech you brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you, but that you be perfectly joined together, in the same mind, speaking the same judgement, and where we have attained, let us walk by the same Rule, let us minde the same thing.

1 Cor. 1. 10.

And so much for the first Branch of the matter of their joy, they met together to see up David to be King, that is, David as he was a Type of our Lord Jesus Christ, whom we are endeavouring to Exalt upon his Throne. The first commands me to be very short in the other Branch, and I may very well, for if the Lord should not prosper us in this, that we should meet together to see up Christ, in vaine shall we attempt the other; and if the Lord bless this work in our hands, this will rather in due time bring about the other, or infallibly supply the defect of it, and make us supple without it.

Briefly

Briefly, the Lesson from this is: That such a consideration (as is
 aforementioned) is for up a *Princibus Civibus* Council, like to David
 is a matter of great joy and exultation. I shall accordingly promise very brief in is had mouth once pro-
 vanted. I would have produced & opened unto you divers examples
 out of the Scripture, of the great content & joy which hath bin, where
 there hath bin a concurrence of the Nobles & Leaders of the people,
 to set up a good Magistrate & theocracy, as in David, in Solomon, in Jo-
 shua, in Nehemiah, and divers others, where where good Governours
 and Governances have been set up; the people have infinitely rejoy-
 ced; But you understand so fully, by that name I have but already shew-
 ed you the relation between a Prince and his people; he is their Head,
 their Lord, their Father, he is as his children, he is (to the Scripture
 calls it) to be the light of their eyes, the breath of their nostrils, and of
 Father to derive all good to them; this he is in Office; and there-
 fore it follows that the goodness, or illness of Princes, is not to them
 so much alone, but all their people do live with them, either in blessed-
 ness, or in misery, according as the Prince is in goodness, or in bad-
 ness. Let the Prince be a good man, a David, he is then like unto
 David, which he saw in his vision, that had wear
 for all, the fruit thereof much, and brought forth to make their
 night in, and father for all beasts; that they might dwell
 under it; that is, affording relief and comfort to all: He is
 the light of the eyes to his people, the breath of their no-
 strils, he is worth 10000 of them; And to each an one, the people
 do most joyfully (as they ought to do) yield reverence, (even the
 greatest next unto God) and allegiance to their person, and authori-
 ty, subjection and obedience to their laws, maintenance out of their
 own estates, and furnish them with counsel; and all manner of Prayer,
 cheerfully as they ought to do; because under such a Prince, religion
 is preserved, if it be corrupt, it is purged; reform'd, justice is admini-
 str'd without partiality, goodness is encouraged; Peace is procured,
 and preserved, it is not, and it is self-enriched; Learning; and all such
 like promoted, the Poor are relieved, all made happy. Can you won-
 der then, that when a Prince is a bad man, to have such an one set
 up; there is great joy: on the other side, let the Prince be either Weak
 and foolish, or wicked, and ungraciously, vicious and malicious; let him be
 cruel and tyrannical, so how miserable are that people under him?

2. Brandt
 A great happi-
 nesse in a good
 King.
 Moved by
 Scripture.
 1 Cor. 29. 21.
 1 King. 1. 40.
 2 King. 11. 19.
 &c.
 Nehem. 12. 43
 And from the
 relation be-
 tween a King
 and his people.
 Judg. 11. 87.
 1 King 2. 43.
 Esay 49. 23.
 People happy
 in a good
 King.
 Job 29. 16.
 Judg. 1. 7.
 2 Sam. 21. 12.
 Lament. 4. 20.
 Eccles. 10. 16.
 Dan. 2. 21.
 2 Sam. 18. 3.
 Prov. 24. 21.
 2 Pet. 2. 16.
 1 Chron. 17.
 18.
 Titus 2.
 Acts 19.
 Rom. 13. 4.
 1 Kin. 21. 23.
 Ezra. 10.
 1 Tim. 2. 12.
 2 Chron. 15.
 12.
 Lev. 19. 15.
 Rom. 13. 34.
 1 Tim. 2. 2.
 Job 29. 16.
 Neh. 5. 1. &c.
 Miserable in a
 bad King.

how great is the darkness, where the light is turned into darkness? how miserable is the body, whose the very *Organ* of their breathing, the breath of their nostrils comes to be corrupted, or taken from them? how miserable are they, when the very *Mountain*, that should afford them comfort is *Poysoned*? such a Prince is like to *Ieroboam*, that compels the people to sin and misery; like unto the *Dragon* who when he fell from heaven, drew the very *Stars* from heaven to the ground with him, like to great *Gedars* which when they fall break all the roads that are round about them; thus by their Prince are a people made happy or miserable; and so *Solomon* expresses it in his *Ecclesiastes*, *Happy art thou O Land*, if thy Prince be thus, *Miserable art thou O Land*, if thy Prince be thus; must you not then count it a matter of great joy, to have a good King set up to rule over you?

I adde secondly, that this is a greater matter of joy, when the *Nobles*, the *Parliament*, the leading men of the *Cities* and *Tribes* concur to have such a one; both because that is the most likely means to *obtain* it, God promising his blessings to such endeavours; and they likewise having some *beacons* of Gods authority put upon them, may by their Counsell and Example, make the Prince to be good, and enable him to carry out the publike good; or if that cannot be attained, (through Gods mercy) by their means, there may be a supply of what is wanting in him to make the people happy, though they fail of it in the other; I shall make a brief application of this second Branch, and so pass over to the next.

Application.

I.
They are therefore cursed who hinder this.

First, if to have a *David* to be our King, is such a blessedness? then how cursed, and ten thousand times cursed are they who endeavour for ever to rob us of that happiness: who as they would rob us of Christ, the greatest happiness for our *souls*, so they would for ever deprive us, of having any hope to be blessed under a Prince; that should be like unto *David*; who have rent off the person, and the affection of our Sovereign from us; who endeavour to instill principles of cruelty into his breast, against us; and foment them in him, who have provoked him to raise Arms to destroy his Nobles, and Commons, and Divines; and this most honoured City, and even all who have borne most faithfull, have put him into Arms to ruin us; and when we but stand up for our own defence, represent us to him as Traitors, and Rebels, because we will not give up our

Throats.

Throates to be cut by them, at their pleasure, and our goods to be wholly possessed by them; If I had all Rhetorick, it would yet be short of speaking of these men, what they do deserve. I can more fitly compare them to none, then to the *Yews*, long since in *England*, who (before they were banished hence) throw bags of poison into the fountains and wells, that the people were to drink of, and so endeavour to poison them all. Accursed men there are who labour to make the breach so wide, that we should never hope to sit under the shadow of our Prince, with any hope and confidence; who would rather have our streets run with our blood, and venture their own too, then that we should have a Prince like unto *David*; that is, *Just*, ruling in the seat of the Lord, to be like the morning light, and the morning without clouds when the sun riseth: I suppose none of these men are here present, and I love not to speak much of absent men, but onely tell you, what cause we have (as to curse them) so to bless the Lord God, who hitherto hath delivered us out of their hands, and let the Lord, the righteous Lord, be Judge between us and them.

The other use of it is, to you, Honourable, Reverend and beloved, who next unto the setting up of Christ, have hitherto endeavoured by your Petitions, your Remonstrances, your Supplications, and by all means possible, to rescue our Sovereign out of their hands; that not only there might be a right understanding betwixt us and Him, but that He might in truth reign over us as *David*, and His Throne made like unto *David*; I humbly pray you, go on in these endeavours, that if the Lord see it good, it may be so; if He will have it otherwise, we shall have the more comfort, what ever betides us, in the unfeignedness of our desires, and endeavours after it.

If you demand what hope is there of it, or what further means may we use for the attaining of it? I shall speak only of a Divine, in commending these three things: The first is; Be all of you humbled before God for your own sins, and for all the sins that *England* lies guilty of; for though we are ready enough to impute it to such and such that are about Him, or it may be to some Principles of His own, believe it (Beloved) what *Shalomon* saies of the change of Princes; *Prov. 25. 2.* For the iniquity of a Land, many are the Princes of it; so for the iniquity of the Land, it is thus with us this day; and that is in truth the greatest cause of it; the Lord could blow all this over presently, and

certainly would, if hee were but reconciled to England; David did one Act, which cost a matter of three score and ten thousand men lives in a few dayes, a vain glorious Act, in numbering the people; but if you mark the Text it saith, *Then Israel had provoked God to wrath, and then God let Susan loose upon David, to move him to that vile act, and the Lord did but take that as an occasion; and so when the Lord had an intent to destroy the woe of Shishan, who had set up Ahimelech to be the King, is said, The Lord sent his will spirit to him: Ahimelech was then, about they might devoure and ravine man another; Why was it? even for the wickedness that the people as well as their King had been guilty of; so then if ever you would have your Prince restated as a David, to be a blessing to you, labour all to be humbled every one for the iniquity of his own heart and life, and for all the prodigious wickednesses that this Kingdom stands guilty of.*

2. Secondly, Commend him to the Lords working upon his heart, by your daily prayers: *The Kings heart (saith Solomon) is in the hand of the Lord, as the rivers of water, hee turns it which way he pleaseth; nothing plainly, there is no way in the world to alter the spirit of a Prince, but only by the work of God, and God can do it in a moment.* *Ahas came against his Brother with four thousand armed men, full of bloody rage, resolving to destroy him; Jerub spent a night in prayer, on a sudden God turned Ahas' ribbent, that hee fell upon his brethrens neck, and kissed him, as if hee had been the dearest brother in the world to him; And had the King four thousand of the bravest soldiers under him, were all our Arms dissolved, were our Gates opened, were they marching in with a resolution to plunder our Cities, to ravish our wives, and make our City flow with blood, if the Lord did but speak the word, their hearts would be turned presently, therefore as Ahas did, when hee was to deal with a King, that was of a nature rugged enough, when he was to goe to him, he first made his prayers to God, and the Lord turned the heart of the King toward him; so as the good people did in this Psalm, beg of God that the King might hear: Sure Lord, will the King hear us when we call; commend it to the Lord, and the Lord can bring it about easily.*

Thirdly, especially you that are in great place, that are the Lords and Commanders, your Senators, if ever you should have your will, you must

do your utmost to remove all the wicked from his Throne, and in
 stead of them, you must endeavour to have men of wisdom and god-
 liness placed about him; this must be done, if you will hope for a
 blessing in Gods way; *Take away* (saith Solomon) *the dross from the* Prov. 25. 4
floor, then there shall come forth a vessel for the refiner, a chalice used
for, as for an honourable use; but otherwise let him make up a vessel
 of dross and silver together, which will regard it. So (saith he) *Take*
away the wicked from the King, and his Throne is established in right
conscience; And certainly, if wicked men be pests and plagues, in
 what part of the Land soever they are found; they are much more so,
 when they are found in the Courts of Princes; Labour therefore to
 remove them, and to set others in their room: Solomon saith excel-
 lently in that place of the *Proverbs*, For the iniquity of the Land, Prov. 26. 2
 many are the Princes of it; then it followes, *But by a man of under-*
standing and knowledge, the State shortly shall be prolonged; I think
 he means it not only of a wise Prince, but he means this; that as the
 iniquity of the Land corrupts their Princes, draws them to dissolu-
 tence, tyranny, &c. and so to ruine them and the Land: So grave and
 good Counsellors, prudent men about him, are great means to pro-
 long the tranquillity of it: I could shew you by examples how, not
 only wise and good Princes, wise and good States-men, but even
 women (as some of them have been the ruine of many Princes; so
 by the reasonable advice of women) Princes and Cities have been
 preserved: you know the wise advice of *Abigail* kept David from
 shedding innocent blood. And there was a poor woman in the City
 of *Sheb*, who by speaking to *Isaiah*, delivered all the City; and *Solo-*
mon tells you, in the ninth of *Eccliesias*, of a poor, wise, good man,
 who delivered a small City, when a great King came against it, with
 a great Army; I beseech you therefore let it be in your endeavours,
 to get such about him; I hope you imagine not that I would have such
 set about Him for their own preferments or gain, no, no, the man
 that aims at such things, will never be good for any thing; hee who
 once sets up *Mammon* to be his God, is not fit to serve either God
 or his Prince, or Church or State; but I speak of men of integrity
 and faithfulness, of goodness, who will trample all under their
 feet; so that *Christ might reign, and that a Kingdom might be*
made happy; such men set about a Prince, may make a King like
 David, and preserve him such a one, if he be so; and so (right ho-
 nourable)



Die Sabat. 20. January. 1643.

IT is this day ordered by the Lords and Commons, That thanks be returned to the *City* for their great entertainment; and likewise, to give thanks to *Mr. Marshall* for the great pains he took in the Sermon, preached at the meeting of the *Lords and Commons, City and Assembly* at *Christ-Church*, January 18. and to desire him to print his Sermon.

Io. Brown Cler. Parliamentor.

